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## THE CHURCH, SCIENCE, LABOR AND CAPITAL

BY LATE POPE LEO XIII.

It must be clear to everybody that God organized the human race into society, for no man can get along without society; everybody's progress and development depend on society.

Frederick Bastiat, the celebrated French sociologist, catalogued the various benefits man derives from society as follows:

"Look at the least potent of your fellow citizens—a small artisan. How many people, how many industries were needed to furnish him with the things essential to his civilized existence, with his clothes, shoes, food, drink, petty luxuries and so forth?

"And this man, small as he is, has certain rights. There are lawyers to fight for these rights, judges to rule on them, and soldiers to uphold them, if necessary."

The above furnishes full proof of the necessity and desirability of organization. Man must live in society, for society alone makes it possible for him to satisfy his endless and unavoidable demands on life.

Society is progressive and continues to improve. Each century inherits from the past certain requirements, discoveries and improvements, and thus the sum of physical, moral and political benefits grows wonderfully.

The various grades of progressive advancement achieved by men are called civilization, and the question has been raised: Is not civilization a plant that can grow and develop only in a society enlivened by the spirit of Jesus Christ, a society gathered 'round the church and recognizing the voice of the church as that of its mother and mistress?

Again, it is given out that a man entering the church and obeying its rules, cannot achieve the degree of civilization that he might attain if independent, free from domination and restriction of any kind.

To see the laboring man physically and morally improved, the church introduced Sundays and holidays, that bring relief to the toiler and draw him into the church, that "they forget his troubles in the joys of religion. On holidays instituted by the church the innocent joys of the Christian family become a reality. One cannot look upon a finer sight than an honest workman, the wife of his bosom upon his arm, surrounded by his children, walking in God's free nature. He is the lord then, and his dominion is sweet and noble. He knows his subjects live in his heart and they know him, and each fully understands the other's wishes and demands. This knowledge in itself is an incentive to work and carefulness. The laboring man who loves his own does his duty to them and all members of his household are happy."

There was a time when Sundays and holidays were regarded as superfluous, calculated to create the habit of idleness; the church has eradicated that foolish idea. The employer knows today that his laborer, after ample and sufficient rest, does twice as good work as the tired and driven individual. And as to the workman himself, after the holidays, he likes to go back to work, thoroughly rested; he does not regard work as punishment that he cannot escape.

It is sometimes asserted that the church is a hindrance to civilization and mental advancement. To refute that statement it is but necessary to point out that the church is a steady co-worker in all professions and pursuits tending toward the betterment of human conditions.

It would be foolish to deny the fact, patent to all, that science made itself mistress of various natural forces by reason of intelligent studies and well conducted experiments. I speak of natural forces, not generally understood, and that up to a certain time belied efforts of investigation.

By harnessing these natural forces to ingenious machinery, the production of certain necessities was increased, their prices were lowered and all men put in the position to satisfy their wants quicker, better and cheaper. We admire discoveries of that kind; there is nothing new in the industrial line.

The church has always been honestly glad of such laudable and peaceful victories of science over nature, and its acknowledged position, notwithstanding, certain enemies of the church report that Rome deprecates scientific achievements and quarrels with inventors.

Such statements are as absurd as they are illogical. Why should the church be jealous of the various achievements of the period, gained at the expense of study and noble and resourceful intellects?

Is there anything in the human mind, in discovery and inventions, that goes against the authority of God and Christian beliefs?

Bacon, the celebrated forerunner of the science of today, says: "The more we know of science may put space between man and God, while science drunk in good qualities take him back to his Creator."

The truth of these golden words manifests itself every little while, every moment, we might say, and, while the church dislikes and discourages the disturbances occasioned by superficial men, who think they know everything because they know a little of everything, it has full confidence in the true man of science, devoting his best energies to the serious and deep study of nature.

If any learned man of importance forsakes God, he is an atheist not because of science, but, on the contrary, despite of science. It can truly be said that the



RT. REV. DR. COLTON.  
Consecrated Bishop of Buffalo at St. Patrick's Cathedral, New York, Aug. 24, Feast of St. Bartholomew.

### THE QUESTION BOX

Editor Intermountain Catholic:

My little girl directed my attention to an article on the first page of last week's Intermountain Catholic. It is headed, "Non-Catholic Queries." Being a non-Catholic, and having been married by Bishop Scanlan twelve years ago, I could give a better answer to the question than the one given there. I must state that instead of experiencing any bitterness the bishop was kind and well disposed to both of us when we applied to him to be married. My wife explained to me before-hand that we should get a dispensation, or his consent for the marriage. This the bishop granted without charge. As I am still a Protestant, and being asked by my little girl what I paid, or did Bishop Scanlan show any "bitter" opposition, I make this statement in justice to my family's religious feeling. I promised at my betrothal to agree to the bishop's religion and to allow the family to be under his religious training. To that promise I have been faithful; even encouraged them to be good members of their church. I believe the more faithful they are to their religion the more faithful they will be to me. You are free to use this letter as you please.

AN OLD MINER.

The word "bitter," to which the writer, or rather the writer's child, takes exception, is not a part of Catholic training or opposition. To well disposed persons who apply for dispensation, we understand, when all promises are freely made, there is no opposition, much less "bitter" opposition. The rule in the Salt Lake diocese is to grant all dispensations free of charge. The power to dispense matrimonial impediments should be exercised gratuitously. The answers to the queries published last week, it should be stated, appeared first in the Northern Catholic, periodical—Editor Intermountain Catholic.

(Donahoe's Magazine.)

Is it true that Martin Luther was the founder of popular education? This is not true. Statements of this nature are heard even in the Boston Normal school, but they proceed from utter ignorance of real facts. Rashdall, in his celebrated work, "Universities of Europe in the Middle Ages," says: "It may be stated with some confidence, that, at least in the latter middle age, the smallest towns and even the larger villages possessed schools where a boy might learn to read and to acquire the first rudiments of ecclesiastical Latin, while, except in very remote and thinly-populated districts, he would never have to go far to find a regular grammar school. That the means of reading, writing and the elements of Latin were far more widely diffused than has sometimes been supposed, is coming to be generally recognized by students of medieval history. The learned scholar, Palgrave, thinks that the diocese of Prague must have had at least 640 schools in the time preceding the Lutheran outbreak. Father Schweickorth infers from a number of German notes that there had towards the close of the middle ages about 40,000 elementary or primary schools. With regard to England, matters were in the same condition. The fact is that the whole theory about the dearth of grammar schools and other schools still more elementary before the time of Edward VI is a mere delusion. The immense prestige that Edward VI has acquired as a patron of education is simply due to the fact that he founded one of the first Protestant schools in the country, some small percentage of schools which he and his rapacious father destroyed. The probability is that England was far better provided with grammar schools before the Reformation than it has ever been since." Could anything be more conclusive to show how utterly groundless is the assertion that popular education dates from the time of Martin Luther?

Is Servia a Catholic country? The people of Servia belong, for the most part, to the Greek church. There are about 8,000 Latin Catholics in the country who belong to the See of Belgrade, founded in 1331. This see, owing to persecution, has not had more than four or five bishops. The archbishop of Antivari in Montenegro has been the title of Primate of Servia. This title, claimed for centuries, was formally recognized by Leo XIII in March, 1902. The See of Antivari is one of extreme antiquity, for it was founded

In 451, but the extant detailed records date back only to 1172.

(San Francisco Monitor.)

What are the conditions of entrance into the Catholic church?

Must a convert to the Catholic church be baptized again, and confess the sins of a lifetime?

The Catholic church, in accordance with the teaching of the Scriptures, requires all adults who seek admission into her one true fold the repentance of all past sin, the detestation of all past error, and the firm, certain belief in all the doctrines taught by Christ. "He that believeth and is baptized shall be saved" (Mark xvi, 16). "To penance and be baptized" (Acts ii, 28).

A convert is absolutely sure of his baptism he cannot be rebaptized, but is bound to confess all grievous sins committed after baptism. If a Protestant is uncertain about his former baptism—a frequent case in our day of lax Christian views and practice—he is baptized conditionally, with the form: "If thou art not baptized I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." The sacrament of penance is also given conditionally, so that a convert is certain of the forgiveness of sins through one sacrament or the other.

A convert is obliged to study carefully the doctrine of the Catholic church, so that he may have an accurate knowledge of Catholic teaching, and be able intelligently to take the oath of the profession of faith. "With a sincere heart, therefore, and with unfeigned faith, I do profess and abjure every error, heresy, and sect, opposed to the said Holy, Catholic and Apostolic Roman church. So help me God, and these His holy Gospels, which I touch with my hand."

### CONCILIATION BOARD.

Decision Will Not Be Rendered For Some Time.

New York, Aug. 25.—The board of conciliation provided for by the anthracite strike compact met today behind closed doors. "Carroll" D. Wright met with the board for the first time as umpire. Several matters on which the board failed to reach an agreement were submitted to Mr. Wright.

When the board adjourned Mr. Wright said the day had been spent going over the evidence taken by the board on those matters on which the board had been unable to agree. He said he would render his decision as umpire for some time, but would take the evidence with him to Washington and go over it carefully before deciding. Another meeting will be held tomorrow.

### PANAMA CANAL MATTER.

Colombian Senate Has Appointed a Committee of Three.

Washington, Aug. 25.—Dr. Herran, the Colombian chargé d'affaires at Washington, tonight made public the text of the latest dispatch received by him from Bogotá, regarding the isthmian canal negotiations. Only a general reference heretofore has been made in the dispatches showing the feeling in Colombia toward the canal project and the appointment of a committee of the senate to take up the matter. The text of the telegram which was received in Washington on the 21st and which has been sent to the state department, follows: "The senate, considering that the Colombian people are desirous of maintaining the most cordial relations with the United States and that the construction of the canal is of the greatest importance to the universal American commerce, has appointed a committee of three senators to devise a scheme for the excavation of a Panama canal, harmonizing national interests and legal."

### What a Little Act May Do.

A few weeks ago a non-Catholic strayed into Hentley & Hentley's store and engaged Mr. Blaylock in conversation. Indicating both an ignorance and a curiosity concerning the teachings of the Catholic Church, and before he left, in addition to verbal instruction, he received a little book from Mr. Blaylock, giving briefly the teachings of the Church. Last week he called to tell his chance acquaintance that the Sunday following (last Sunday) he and his wife were to be baptized in and received into the Church at the Cathedral. The incident is an illustration of the far-reaching effect of little acts, and also demonstrates how much a layman may do if he has the work of the Church and the conversion of sinners at heart.—The True Voice.

The Blessed Sacrament is not one thing out of many; but it is all things, and all in one, and all better than they are in themselves, and all ours and for us—and it is Jesus.



LATE MARQUIS OF SALISBURY.

### The Popes Named Pius

In the last century and a quarter, five popes out of eight have chosen the name of Pius. With the exception of Pius the Eighth, who reigned only a year, and our present Holy Father, whose reign is now auspiciously beginning, the other three enjoyed unusually long pontificates. Pius VI reigned twenty-four years; Pius VII reigned twenty-three; while the thirty-two years' reign of Pius IX is the longest in the history of the papacy.

On the other hand their reigns were coincident with the stormiest period in the Church's history. Pius VI, the last pope to have been crowned in Rome, reigned during the French revolution in France, and the ecclesiastical disturbances in Austria and Germany, which are known as Josephinism. His pontificate preceded that of Clement XIV and on his devoted head fell the storm of the French revolution, the storm of the Jesuits, who had been outraged by the suppression of that religious order. Perhaps the papacy has never fallen so low in esteem and influence as at that time.

When he died in 1799 many a shrewd politician thought he would have no successor. Hallam, in writing the History of the Middle Ages about this time, closes a chapter on the popes by likening the last incumbent of the papal chair to old Priam, amid the crackling ruins of Troy. After great difficulties had been overcome, and the rescue of Europe by Waterloo, are the best known facts of modern history.

In much the same way Pope Pius IX was confronted with modern ideas in the shape of revolutions and changes of all sorts. He saw the temporal power of the papacy which had been laboriously built up and defended through centuries, fall to pieces like a house of cards. Ready to preach love, he met with hatred and violence, and opposition, and closed his long reign a prisoner in the Vatican.

The other popes who have borne the name of Pius have played no inconspicuous part in the history of the Church. St. Pius V is thought of as embodying all the austerity and mortification and unworldliness which turned the tide of the Reformation and set a great reforming degrees of the Council of Trent in activity. Elected through the agency of the young nephew of his predecessor, St. Charles Borromeo, he chose his name in honor of Pius IV with whom he had little in common; for Pius IV is remembered best as having succeeded in choosing the Council of Trent and also not having made a mistake in making a mere boy a cardinal since the boy happened to be St. Charles Borromeo.

If one were looking for an omen in names at this time, one would not cast a favorable horoscope for the new pontiff. It is just four hundred years ago this August that Pope Alexander VI died. Late in September he was succeeded by a pope who took the name of Pius in honor of his uncle Pius II. In the middle of October Pius III died, having lived long enough to be crowned and to say his first mass after being elevated to the papacy.

None of the popes, however, enjoyed a greater literary reputation than did Pius II, Aeneas Sylvius Piccolomini, who was living at the time of the fall of Constantinople in 1453. But his literary work done when he was a layman is typical of his age and is not usually included in a list of spiritual books.

The name of the first Pius dates back to the second century of the Christian era, before even it was borne by a Roman emperor—a rare Roman name in the long list of the Greeks who first sat on the chair of Peter. So that we repeat a name known and honored as that of the Bishop of Rome more than seventeen centuries ago.

When a woman gives way to anger, she begs her own pardon with tears.

Marriage based on honest affection will withstand the ravages of time.

Many women find happiness only when attending to the affairs of others.

### Are Planets Inhabited

Camille Flammarion, one of the most distinguished astronomers of the present day, believes that they are. He thinks that the earth is very small when compared with the aggregate of planets, not only of the solar system, but also of those that revolve around the myriads of stars that are visible, and of the still greater number that probably exist at still greater distances and are, therefore, invisible. Compared with this immense multitude of planets, our earth is certainly very diminutive, and for this reason, inter alia, Flammarion believes that God has not created all other planets in vain; and that our notion of the infinite wisdom, infinite love, and infinite glory of God tallies better with the more comprehensive scheme that, not the earth alone, but all planets, are destined to be inhabited. This opinion does not clash with the account of the creation of the world as it is given in Genesis. It is there said that God created man and placed him on the earth, but it is said that He has debased Himself to creating and peopling other worlds. For this reason, Flammarion's views cannot be condemned. To approve of them is quite another matter. Flammarion's opinion is that the religion cannot be reconciled with science, and that the method peculiar to religion is to teach dogmatically, whereas science is not taught in that manner, but by the method of discovery. That such is the case, we should expect scientists, on all occasions, to demonstrate all that they assert. They, however, do nothing of the sort. There is in science a stock of information fully demonstrated and also fully accepted by the church. Besides this, there is also, in science, a vast area of knowledge on subjects still imperfectly investigated.

This theoretical ground is anything but solid, so that the edifices erected there are destined to crumble sooner or later, and probably at an early date. There is, for instance, the great evolution theory, according to which living vegetable matter was first evolved out of the chemical elements of the earth, and then into the animal matter (or some rudimentary animal matter was evolved; from that came the lower animals; from them step by step came the higher animals, and finally from the ape man was evolved. This theory is plausible enough, but its data, being unproved, are unreliable; so that not the smallest particle of any of these data can be upheld as scientific fact at any date. Such is the case with the evolution theory. As it now stands, it is merely an opinion, a supposition, a guess, that may or may not be true. If the evolution theory is ever proved to be true it will then be time enough to consider how it can be reconciled with the statements contained in Genesis. Meanwhile the church holds the strictly scientific attitude of suspending its judgment, while scientists hold the very unscientific attitude of arguing, like school boys ignorant of logic, and as if the evolution theory were already proved to the hilt.

So it is also with Flammarion's views about the habitation of the planets. His opinion is not based on anything that is definitely and finally proved. It is a theory and nothing more. We cannot quarrel with men of science for propounding theories; indeed, we hold that theories play a very important part in the advancement of science. But in handling these theories we should not forget that they are theories. We must not mistake them for demonstrated facts under these circumstances. What we blame in Flammarion is his attitude of suspending his judgment, while scientists hold the very unscientific attitude of arguing, like school boys ignorant of logic, and as if the evolution theory were already proved to the hilt.

Firm and strong in their faith, which, when contrasted with the vagaries, inconsistencies and abominations of those who separated from the synagogue, appeals to reason; their religion, revealed to Adam, presents the divine element at every turn of life for 4,000 years. To it the Christian law had nothing to add, beyond the fulfillment of the promises made by God to the patriarchs and prophets.

St. Paul, after his conversion, when preaching to the Hebrews, dwelt specially on this point, namely, that their faith, for which their fathers made so many sacrifices, without its fulfillment, would be vain. His

## THE ORIGIN OF TRUE AND FALSE RELIGION

Written for Intermountain Catholic.  
(Continued.)

As opposed to atheism and agnosticism, the Catholic church teaches that faith in God, though prior to reason, is not only in conformity with man's rational instincts, but is founded on reason. The supernatural and the natural, like parallel lines, have flowed on since creation without friction or interference.

God's grace, which is the supernatural, supposes nature; therefore between the two there can be no hostility or opposition. Hence the teaching referred to is: "Although faith is above reason, yet no dissension, no disagreement can ever be found between them, since both came from the infinite and good God, one and the same immutable fountain of truth, and lend each other a mutual support."

Here the Catholic church teaches positively that there can be no conflict between true religion and reason, but, on the contrary, they mutually assist each other. It is also an article of faith that "reason or reasoning can prove with certainty the existence of God, the spirituality of the soul and the free-will of man. Faith is subsequent to revelation, and therefore cannot properly be alleged in proof of the existence of God against the atheist, or in proof of the spirituality and free-will of the rational soul against the follower of naturalism and fatalism." Catholic faith not only encourages and maintains the dignity of reason within its own sphere, but makes it its helpmate, which is indispensable.

The only objection then, so frequently made in the name of science or intellectual progress, that faith or religion is opposed to the development of man's reason, or subjects the believer to mental thralldom, is contradicted by the dogmatic teaching of the church. The revelation made in Paradise, and which is the foundation of faith, requires reason to sustain its claim. "Faith being," as St. Paul expresses it, "a gift of God," cannot be attained by reason alone. It requires the aid of grace and revelation, which must, in turn, be supplemented by reason, since revelation and grace would not beget faith in souls that are irrational.

When God revealed himself to Adam he was in possession of all his senses, and endowed with reason. The faith implanted in his soul was transmitted to his posterity. Through the patriarchal religion it was preserved in its purity by supernatural assistance and the light of reason, and so continued through the synagogue down to the coming of Christ. The perseverance and tenacity of the Jews in preserving God's law in the midst of most adverse circumstances, is without parallel in the history of the human race.

To the law itself reason can take no exceptions. Pascal, the great defender of Christian truths, thus speaks of it. "I examine this law, which they boast to have received from God, and I find that it is admirable. In order of time, it is the first of all laws in such sort; that before even the word 'law' was used among the Greeks, for a thousand years they (the Jews) had received and observed it without interruption. Thus I am struck by the singularity of the fact that the first law to be met with in the world is also the most perfect, so that the greatest legislators have borrowed from it, as appears from the Law of the Twelve Tables at Athens, which was subsequently used by the Romans." For proof, which is incontestable, he refers to Josephus. Then he continues:

"But this law is of all others the most severe and rigorous in all that relates to the observance of their religion, binding this people, so as to keep them to their obligations, and that in a multitude of special and irritating observances, and these under pain of death. So that truly it is astounding that it has ever been preserved with such constancy, and for so many years, by a people so rebellious and impatient; while all other states, from time to time, have changed their laws, although in many ways more easy. The book in which this law, the first of all laws, is contained, is itself the most ancient book in the world; Homer, Hesiod and others being some 600 or 700 years more modern."

In all his writings, when directing attention to the Israelites, Pascal found ample evidence of the interpositions of divine providence, and their supernatural place in the world. The law of Moses, entrusted to their charge, they zealously guard, protect and preserve, and even love. "Visibly," he writes, "they are a people expressly formed to serve as witnesses to the Messiah. They carry the books with them, and love them, and do not know their meaning. And all this was foretold: that the judgments of God should be confided to them, but as a book sealed up." Pascal here has reference to the prophecy of Isaiah xxxix, 2. Then he adds: "The more I examine them, the more truths I find, in that which went before, and in that which followed. I find this chain, this religion altogether divine, in its authority, in its duration, in its perpetuity, in its morality, in its doctrine, in its results."

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